THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Each day is in itself a little sphere. We have but to round it out to perfection and the year will take care of itself."—THOREAU.

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VISIT OF PRESIDENT PENROSE TO THE NETHERLANDS-BELGIUM MISSION.

ON Wednesday evening, the 19th inst., President Charles W. Penrose returned to Liverpool after spending nearly two weeks on a missionary tour through the Netherlands-Belgium mission. The amount of ecclesiastical labor which the venerable apostle performed during that time is truly marvelous, as the following report will show:

The President left Liverpool on Thursday afternoon, February 6th, and arrived in Rotterdam the following day, where he was met by President Sylvester Q. Cannon. The affairs of the conference were discussed in detail and a program of meetings arranged. On Saturday the brethren took train for Groningen, where a most successful conference was held next day. A large hall had been engaged for the occasion, he spoke at each of the three meetings and the attendance was remarkably large. Fully two hundred persons, the great majority of them strangers, were present at the evening service and exhibited the greatest interest, particularly in the address of Elder Penrose, which was interpreted by Elder Meibos.

On Monday the President and his associates went to Kampen, a new missionary center, where a theatre had been engaged in which to hold a religious service that evening. The building was well filled with a respectable and appreciative audience, numbering at

least two hundred and fifty people, nearly all outsiders. The Spirit of the Lord rested in power upon His servants, Presidents Cannon and Penrose, and they proclaimed the principles of eternal life in a most convincing manner. At the close of the service a number of people came forward and gave their names and addresses, with the request that representatives of the Church call upon them. A large number of books were sold.

On Tuesday a visit was made to Amsterdam, in which city there is a large and flourishing branch of the Church. Here a meeting was held in the evening, the large hall being packed to its utmost capacity, and many being compelled to stand. A reporter was present and took notes of the addresses which were delivered by Elders Dalabout and Presidents Cannon and Penrose. Elder Meibos acted as interpreter for the latter, and was remarkably blessed with the spirit of interpretation. That the discourses of the brethren had made a favorable impression upon the audience was evidenced by the great demand for books at the close of the meeting.

On Wednesday President Penrose, accompanied by President Cannon and Elder Dalabout, went to Haarlem, a new field of labor recently opened. Here another spirited meeting was held. The large hall hired for the occasion was filled. The brethren had much liberty in proclaiming the principles of the gospel. A large supply of Church literature was disposed of.

Thursday evening the saints of the Rotterdam branch held a grand social in honor of the older members and the visiting elders. It was a splendid affair, and was enjoyed by all present. On that occasion President Penrose gave a pleasing address, and invoked the blessings of the Lord upon His saints and elders in that land.

On Friday President Penrose and President Cannon went through Antwerp and Brussels to Liege, where they met President Serge F. Ballif, and Elders Beardsall, Nebeker and Cooley of the Swiss and German mission. At the meeting in the evening every seat was occupied. Presidents Cannon, Ballif and Penrose addressed the assembly, testifying of the great and marvelous work which the Lord has begun in these latter days. French is the language spoken in that quarter. President Ballif acted as interpreter for President Penrose.

Saturday the brethren returned to Rotterdam just in time for a priesthood meeting, lasting from 4:30 till 7:30. Seventy-five elders were in attendance. They are a corps of valiant workers, of whom the Church of Christ feels justly proud. The brethren reported their labors, after which they received valuable instructions.

Sunday a general conference was held in Rotterdam. Three largely attended meetings were held in Excelsior Hall, which he and others addressed. This building, with its additional offices and stores, was recently purchased by the Church, and at the afternoon service the entire premises were dedicated to the Lord

by President Penrose. Over six hundred people were in attendance at the evening meeting. President Penrose delivered a powerful discourse, which was interpreted in a most spirited and masterly manner by Elder De Brie.

At 9:30 Monday morning another meeting of the missionaries was held, when a remarkable outpouring of the Spirit of God was enjoyed by all present. Timely instructions were imparted by Presidents Cannon, Ballif and Penrose. At the close of the meeting the seventy-five brethren repaired to the parlors of a photographer, where they posed for a group picture. At five o'clock in the afternoon of the same day, a number of the brethren took train for Leyden, where a meeting had been announced for that evening. This is also a new field for "Mormonism," and considerable prejudice had been encountered. The proprietor of the local newspaper had refused to accept an advertisement of the meeting, notwithstanding he had been offered good pay for the same. The elders laboring there, however, had worked diligently to advertise the service, and their labors were rewarded. The large hall was packed to the doors, and a number had to stand. Among those present were the mayor of the city, the chief of police, the Professor of Law in the university, and other notable residents. Presidents Cannon and Penrose addressed the assembly, and delivered masterly discourses on the first principles of the gospel. Elder De Brie acted as interpreter for President Penrose.

Tuesday, after counseling for some time with Presidents Cannon and Ballif, President Penrose took boat for Grimsby. He had a rather rough passage, but stood the journey well. He arrived in Liverpool just in time to go into meeting with the elders who had arrived from Utah, giving them necessary instructions and appointing them to their respective fields of labor. The visit of the President to the Netherlands-Belgium mission was hailed with delight by the saints and elders in that land, and will be of incalculable benefit to the work of the Lord there.—W. A. M.

THE INFLUENCE OF PRAYER AND THE BIBLE.

ONE afternoon, about two years ago, the writer was in a store in Salt Lake City when a gentleman and his wife, tourists from the eastern part of America, came in to purchase souvenirs. While the lady was engaged in examining some curios, her husband, addressing one of the clerks, asked him if he were a member of the "Mormon" Church. On receiving an affirmative answer, the gentleman proceeded: "I am going to tell you a circumstance that occurred a few years ago which completely changed my opinion of the 'Mormon' people. Like many others, I cherished a deep-seated prejudice against them, and that, too, without the slightest reason. I knew the 'Mormons' by reputation only; they

were everywhere spoken against, and I had come to regard them as a set of impostors.

"At the time of which I speak my wife and I were staying at a hotel in the city of Denver. One evening as I stood chatting with the proprietor, two 'Mormon' missionaries came in and told the gentleman a 'hard luck' story. They assured him they were servants of the Lord, traveling like the ancient apostles, without purse or scrip, preaching the gospel of Christ freely. They were tired and hungry, and wanted to know if he would be kind enough to give them a meal and allow them to occupy a room in his hotel that night.

"I expected to hear the hotel proprietor turn them down flat, and was not a little surprised when he said: 'Gentlemen, you are welcome to my hospitality. I will have you shown to a room, and after you have washed, come down and have supper.'

"I considered those missionaries two of the smoothest beggars I had ever met. I took no stock in their story whatever; I did not believe they were traveling and preaching in the manner they had described; to me they were a pair of impostors.

"They were assigned the room next to that occupied by my wife and me. As I was passing the door of their room that evening, I heard one of the missionaries talking, as I supposed, to his companion. My curiosity was aroused. I supposed he was rehearsing the way in which they had fooled the proprietor of the hotel. I stopped to listen. But, to my surprise, they were down on their knees, praying. These are something like the words I heard: 'Lord, we thank thee for softening the gentleman's heart and causing him to have compassion on us. You knew, Lord, that we have no money; that we were tired and hungry, and thou hast supplied our needs. We thank thee for our supper and for this good bed upon which we can rest our wearied bodies. We pray thee to bless the proprietor of this hotel for his kindness to us, thy servants.'

"That was enough. I had heard sufficient to convince me that I had misjudged the 'Mormons.' The earnest, heartfelt prayer of these missionaries, offered up to God in the seclusion of their bedchamber, convinced me that the Latter-day Saints are a sincere and God-fearing people. My visit to your city has strengthened my convictions in this respect. Here are some of my cards, and if any of your missionaries are laboring in the vicinity of our home, write them to call on us, and we will accord them a hearty welcome."

This is another example of the influence of prayer. Truly, it can change the night to day. Here is a little story illustrating the influence of the Bible:

"A man who was traveling in a remote and sparsely settled part of the country found himself overtaken by nightfall at an isolated farm-house. It was not the most inviting looking

place in the world, but it was there or nowhere for him, and so he knocked on the door and asked if he might stay there for the night, and the farmer said he could.

"So he went in, and the farmer and his wife gave him supper, and after a time he was ready to go to bed.

"And as a matter of fact the traveler was troubled in his mind, as he had been for that matter from the moment he saw the farmer. This was a remote and lonely spot, and the farmer was a tall, gaunt, silent man with a furrowed face, and he and his wife were all the people in the household. And as the traveler dwelt again upon how far away he was, and upon the gaunt, silent farmer, he recalled all the stories he had heard of men who had been murdered and robbed in just such out of the way places, and as the time came for retiring his fears increased; and when the farmer showed him at last to his room the traveler was much troubled, and he prepared for a sleepless and watchful night, and to defend himself the best he could if need be.

"He barricaded the door with all the moveable furniture in the room for one precaution, and he didn't disrobe himself, for he wasn't going to bed; he was going to sit up all night and watch; and when he had made all his preparations he put out his light and sat down to keep guard for the night.

"His own light out, the traveler saw a little beam of light coming into his room through a crack in the wall on the side toward the room where he had left the farmer and his wife, and to be sure he pretty soon had his eye to that crack to see what they were doing, and there he saw them, the farmer sitting on one side and his wife on the other of the table, and both silent.

"But presently the traveler saw the old man get up and go to a shelf and take down a big book which he laid upon the table and opened. And then, bending over the book, the farmer read from it aloud a chapter from the Bible. And the reading finished he closed the book, and then the farmer and his wife knelt at their chairs and the stern faced man prayed.

"And then the traveler, his fears all gone, took down the barricade from the door and went to bed to sleep peacefully and refreshingly, for he knew that there or anywhere under the roof of those who believed in the Bible and lived according to its precepts he was safe from all harm."—M.

MINUTES OF THE NOTTINGHAM CONFERENCE.

THE semi-annual Nottingham conference was held February 23rd, 1908, in Cobden Hall, Peachy Street, Nottingham. There were present: President Charles W. Penrose, Elders John S. Smith of the Liverpool Office, W. J. Clark of the Grimsby and William J. Ruff of the Sheffield conference, President Thomas O. King and twenty-two traveling elders of the Nottingham conference.

President King welcomed the assembly of saints and friends and invoked the blessings of the Lord upon the meetings. He spoke of the work of the conference, and expressed his satisfaction with the progress that had been made. The authorities of the Church were unanimously sustained, after which the statistical report for the past six months was read.

Elder S. R. Egbert, presiding elder of the Leicester branch, spoke a short time on some of the prophecies made by Joseph Smith and their fulfillment.

President Penrose gave some very timely instructions to the saints concerning their duties. We must learn the laws of God, and then live them. By so doing we will overcome all things. Spoke regarding the blessings derived from observing the law of tithing. Exhorted the saints to be united and allow no enmity to come amongst them. Remember your prayers, both secret and with your families. Attend the fast meetings and your testimonies will be strengthened. Strive earnestly to do the will of the Lord in all things.

The afternoon session convened at 2:30, with an increased attendance. Sister Emily J. Orme said she was pleased to be counted worthy of being called to the nations of the earth to preach the gospel that had been restored through the Prophet Joseph Smith. Said she had thoroughly enjoyed her labors as a missionary. Elder Frank L. Walters spoke of the joy and satisfaction he had had in his labors, also of the persecutions the former and latter-day saints have gone through for the gospel. Exhorted all to be diligent in their labors. Elder John P. Orton of the Eastwood branch addressed the conference on the necessity of complying with the principles and ordinances of the gospel.

President Penrose then delivered a very interesting discourse. The Latter-day Saints should be doers of the word, he said, and not hearers only. There are millions of people that have never heard the gospel in this life who will have a chance of accepting it in the world to come. This life is just a school to prepare us for the great work we will have to perform behind the vail. Use the gifts and talents God has given you, and all your good works will bring forth good results—if not in time, they will in eternity. The Saints must be united before they can gain a crown in the celestial kingdom.

The choir, under the direction of Elder William H. Brough, rendered the anthem, "The Song of the Redeemed," and other appropriate selections in an excellent manner. Much credit is due the members of the choir and their able leader.

At the evening session President King addressed a large congregation. He spoke of the necessity of men being divinely commissioned of God to preach the gospel and administer in its ordinances. Elder John S. Smith rendered in a very sweet and pleasing manner the solo, "Face to Face," after which he spoke on revelation,

showing that it is just as essential in these days as it was in the days of the prophets of old.

President Penrose then delivered an address on the first principles of the gospel. We shall all have to stand before the Lord and be judged according to our works. We must not only believe in Jesus Christ, but keep His sayings. Spoke of the Reformation, showing how many of the present churches came into existence. The Church of Jesus Christ is built upon the rock of revelation. He proved from the scriptures that apostles and prophets are necessary for a complete organization of the true Church of Christ. All present thoroughly enjoyed the discourse.

Monday, February 24th, the elders met at Cobden Hall, in priesthood meeting, when President Penrose gave much valuable instruction.

In the evening of the 24th inst., a farewell party was given to Elder Frank L. Walters, at which a very enjoyable time was had. The elders of the conference presented him with a beautiful scarf pin as a token of appreciation of his work as conference clerk for the past few months.

FRANK L. WALTERS, Clerk of Conference.

MY PSALM.

All as God wills, who wisely heeds
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told!

Enough that blessings undeserved
Have marked my erring track;
That wheresoe'er my feet have swerved
His chastening turned me back;

That more and more a Providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good;

That death seems but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight;

That all the jarring notes of life
Seem blending in a psalm,
And all the angels of its strife
Slow rounding into calm.

And so the shadows fall apart,
And so the west winds play;
And all the windows of my heart
I open to the day.

JOHN G. WHITTIER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 27, 1908.

VAGARIES OF A VICAR.

READERS of the MILLENNIAL STAR will recollect two open letters in reply to attacks made upon the "Mormons" by Rev. Daniel H. C. Bartlett, to which he made no response, but called his second tirade of slander and unsupported accusations his "final answer." That was in December, 1907. In the February, 1908, number of his Parish Magazine he has broken out again, and this time attempts to assail the "Mormons" or Latter-day Saints by a purported exposition of what they teach. The editor of the STAR has addressed a reply to the latest effusion of the Vicar of St. Nathaniel's and now offers it to the general public, thinking that it may be useful in meeting similar endeavors by other pretended ministers of the gospel, who, feeling that "their craft is in danger," engage in a warfare upon the Church of Jesus Christ restored to the earth in these latter days.

20th February, 1908.

REV. DANIEL H. C. BARTLETT,
Vicar of St. Nathaniel's, Liverpool.

SIR:—

I have just returned from visiting branches of the Church in Holland and Belgium and find a copy of your Parish Magazine for February, composed chiefly of religious novelettes but opening with a pretended exposition of what the Latter-day Saints teach. I am pleased to see that it does not contain so many abusive epithets as those you employed in your former attacks upon us and upon leading men of the Church of whom you personally know nothing, but that you content yourself with a few phrases showing the bitterness in your heart, such as "these poor Mormons," "lamentable ignorance," "nonsense," "faulty, incomplete, useless," "Mormon counterfeit," "the devil's travesty of God's truth"; but these savoury expletives are not the worst feature of your effusion. They are small matters when compared with your direct, deliberate and evidently intentional falsehood, when claiming to present what the "Mormons" teach as the gospel.

You endeavor to impress upon your readers that you are fairly quoting from publications written by four different persons. You

pick out little pieces from those pamphlets, utterly ignoring other portions which would throw a different light upon the subjects presented than that in which you make them appear, and this you call letting the "Mormons" "answer for themselves." But that is your usual manner of touching on the system you name "Mormonism." That may be a religious method with the Vicar of St. Nathaniel's, but in legal phraseology it would be termed pettifogging, and in common parlance by a harder word, which I will leave you to supply yourself.

You take up chiefly a tract by Elder Edwin F. Parry, entitled, "The Beginning of the Gospel of Jesus Christ," which speaks of that gospel in the language of scripture as "the power of God unto salvation," and defines it as "a system of rules by complying with which salvation may be gained." You quote those rules as named in the headings to explanatory chapters, without giving the accompanying arguments and quotations from the New Testament which fully support them. These rules are first, Faith; second, Repentance; third, Baptism; fourth, Laying on of hands for the reception of the Holy Ghost, and you comment upon them in this way:

"WHAT A GOSPEL! It may be the 'Mormon' counterfeit gospel, but it is certainly not THE Gospel. Why, there is no Christ in it. It is all about the sinner and what he does—that he believes, that he repents, that he is baptized and that he has mens' hands laid upon him. There is no Gospel in that!"

You have the hardihood to say concerning the gospel as taught in the four pamphlets to which you endeavor to reply, "there is no Christ in it." What is the title of the tract from which you take the headings mentioned? It is "The Beginning of the Gospel of Jesus Christ;" so with the other tracts to which you allude and which you denounce in a similar way. That by Elder John Morgan begins: "We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost." It says further: "We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel." The tract by Col. R. M. Bryce Thomas, of the British army, abounds with references to Christ, His work of redemption and the necessity of believing in and obeying Christ. In the tract called "Rays of Living Light," the doctrine of the atonement wrought out on Calvary is amplified and explained, and it is shown that "The blood of Christ answers for the blood of the sinner who complies with the requirements of Christ's gospel." No Christ in it! Christ, His expiation for sin, His precepts, His example, His teachings, His commandments, His death, burial and resurrection are taught in all these pamphlets as the very beginning of that gospel which is "the power of God unto salvation," and yet you, in order to deceive people who do not read what you dispute, have the temerity to ridicule and denounce this gospel as having "no Christ in it." No wonder you advise your parishioners not to

listen to the explanations of our Elders and to "burn their tracts. Are you afraid that the people will discover your falsehood, that you give them that advice?

You make a partial quotation from the Epistle to the Hebrews which, when made fairly, supports the doctrines taught by the Latter-day Saints most emphatically, but to which you give a roundabout interpretation, coining language that the writer to the Hebrews did not use and exactly contrary to that which he was endeavoring to convey. This is the quotation:

"Therefore leaving the principles of the doctrine of Christ let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement."

Is not that exactly what is taught in the gospel which you attack and sneer at and declare to be without Christ? Now, let us see the reason why the inspired writer drew the attention of the Hebrew saints to the necessity of something more even than those "doctrines of Christ." In the twelfth verse of the preceding chapter he says:

"For when for the time ye ought to be teachers ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

Thus it will be seen that these "principles of the doctrine of Christ" are but the *first* principles of the oracles of God, and it was necessary for the saints to advance from them and go on to perfection. They are designated as "the foundation," and the necessity of building upon them is urged in the entire chapter, showing what would be the fate of those who, having performed these first works, turned away and did not press forward and build upon that foundation. You try to make out that these were old Jewish doctrines and ceremonies and merely "adopted" by Christians. But the inspired writer calls them "the principles of the doctrine of *Christ*," and describes them as the "foundation," and you call our reference to this, "lamentable ignorance," and have but one answer for it and that is—"Nonsense!" Yes, the pure gospel of Christ is "foolishness" to such as you.

You complain that Elder Parry in calling attention to the passage referred to, omits the words "resurrection and judgment," but if you have read his pamphlet and the other tracts to which you make a purported reply, you must have seen that both those subjects are treated upon extensively, but are not spoken of as "rules to be observed." The reason for that is obvious, but you make a hair-splitting objection, for the same purpose as that which incited you to use absolute falsehood when you said there was "no Christ in the gospel taught by the 'Mormons.'" Now, let us come to *your* gospel which you sum up in this way:

"1. Christ died for our sins. 2. Christ was buried. 3. Christ rose again.

THAT IS THE GOSPEL! The Good News for a dying world! Christ first, Christ midst, Christ all. Christ died, Christ was buried, Christ rose!"

So that is all, is it? There is nothing for the sinner to do, eh? This you repeat and reiterate and spend much space to emphasize, and you found your vain repetitions on the statement made by the Apostle Paul in I. Cor. 15: 1-4. He was explaining the doctrine of the resurrection of the dead in refutation of the statement among the Greeks that, "There is no resurrection of the dead." (Verse 12.) But in that explanation he stated: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried and that he rose again the third day." Mark this; this doctrine was "first of all"; that is, the beginning of the gospel of Christ. Faith in that is the first principle of the gospel, as set forth in the tracts from which you have selected sentences and parts of sentences. But you say it is not only "first," but "midst" and "last," "Christ has done it all," and that is "all there is of the gospel!" And do you mean to say that that was the entire gospel that Paul preached? Did not Paul teach the necessity of faith in Christ; of repentance from sin; of baptism and of the laying on of hands, and of continuance in good works? Of "going on unto perfection?" Let us see:

"Therefore being justified by faith we have peace with God through our Lord Jesus Christ." (Romans 5: 1.) "Let not sin therefore reign in your mortal bodies that ye should obey it in the lusts thereof." (Rom. 6: 12.) "For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body ye shall live." (Rom. 8: 13.) "Therefore we are buried with him by baptism unto death, that like as Christ was raised from the dead by the glory of the father, even we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6: 4-5.) "Then said Paul, John verily baptized with the baptism of repentance saying unto the people, that they should believe on him which should come after him, that is, on Jesus Christ. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them the Holy Ghost came upon them and they spake with tongues and prophesied." (Acts 19: 4-6.)

These are but a few quotations from Paul, and I cite them because Paul is considered a preacher of faith without works, a notion which does him infinite injustice. He was opposed to the works of the Mosaic law; his preaching was against the continuance of its observance; but he taught the gospel of the works of faith in Christ. He declared that Christ would come and "take vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ." The gospel he preached was one of obedience; of salvation through doing that which Christ commanded; of condemnation for disobedience. Read his reference to this in Romans 2: 6-11:

"Who will render unto every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but

obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the gentile; but glory, honor, and peace to every man that worketh good, to the Jew first, and also to the gentile; for there is no respect of persons with God."

So that Paul preached "first of all" that Christ died, was buried and rose again, and then preached repentance and good works, and baptism, and the laying on of hands, and continuance in well doing and going on unto perfection. (Eph. 4: 12-32.) The apostles Peter, James and John also preached the gospel of faith and good works as means of salvation—the good news that all mankind would be raised from the dead, the good and the bad, the just and the unjust, through the atonement of Christ for the sin of Adam which brought death; and that all men could be saved from their own sins by believing and obeying the doctrine of Christ. That was the one gospel which they all proclaimed, as Christ had commanded them. Peter taught faith, repentance, baptism for the remission of sins, and the gift of the Holy Ghost as the gospel of Christ, in the first sermon delivered after the Holy Ghost was given, as recorded in Acts 2: 37-38; he and John laid their hands on the people of Samaria who had believed in Christ, had repented of their sins and had been baptized. (Acts 8: 14-17.) Peter's epistles show clearly that the works of faith were a part of the gospel, and so do those of John. James was most emphatic in teaching the essentiality of works as well as faith as a means of salvation. (James 2: 14-24.) But you denounce all this as "nonsense" and declare that the entire gospel, THE GOSPEL, is comprehended in "1. Christ died. 2. Christ was buried. 3. Christ rose." You thus set yourself up above those apostles, and even above Christ Himself, as we will see:

Christ preached. His gospel *before* He died, was buried and rose again. First, He set the example of obedience to the gospel by going to John the Baptist, as we read in Matt. 3: 13-17. The work that John the Baptist was performing is described as "The beginning of the Gospel of Jesus Christ, the Son of God." (Mark 1: 1.) And it is stated further: "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." (Mark 1: 4.) He preached that one coming after him should baptize "with the Holy Ghost and with fire." Christ endorsed his teachings and his baptism, declaring that "thus it becometh us to fulfill all righteousness." After His baptism it is written: "And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom." (Matt. 4: 17, 23.) He sent His apostles out to preach that gospel. (Matt. 10.) He gave as one of the signs of His second coming: "And this gospel of the kingdom shall be preached in all the world as a witness unto all nations, and then shall the end come." (Matt. 24: 14.)

That was to be the same gospel that He was preaching Himself while He was yet alive in mortality. It was a gospel of works

as well as faith. He proclaimed: "Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "And everyone that heareth these sayings of mine and doeth them not shall be likened unto a foolish man which built his house upon the sand." (Matt. 7: 21-26.) Again He inquired: "And why call ye me Lord, Lord, and do not the things which I say?" (Luke 6: 46.) And further: "Verily, verily I say unto thee, except a man be born of water and of the spirit he cannot enter into the kingdom of God." (John 3: 5.) He had set the example at Jordan, as I have shown, and He sent His apostles out to proclaim that same gospel which He had obeyed, and speaking of John, the prophet who had baptized Him, He declared: "And all the people that heard him and the publicans justified God, being baptized with the baptism of John, but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." (Luke 7: 29-30.) When asked by the rich young man what he should do to obtain eternal life, He answered: "If thou wilt enter into life keep the commandments." When the young man said he had kept them from his youth, he was told there was one thing he lacked, and was directed: "Go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me." (Matt. 19: 16-21.) I suppose from what you have written that you will call all these declarations "NONSENSE."

Christ also taught His gospel—THE GOSPEL—*after* His resurrection as well as before He died. He said to His apostles when He showed Himself to them: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) We read further that He "opened their understanding that they might understand the scriptures," and said unto them: "Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24: 46-47.) Thus there was something more in the gospel they were to preach to every creature than simply that Christ died, was buried and rose again. He was still more explicit in what He said to them as recorded by Matt. 28: 19-20. He said: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." Thus, Christ's gospel included, not only faith in Him, His death and His resurrection, but repentance, baptism for the remission of sins, and the observance of all things whatsoever He had commanded His apostles, that is, the whole plan of salvation; the rules and ordinances and precepts of the gospel. That the apostles understood this is clearly shown, as I

have stated, when they were assembled on the day of Pentecost, having "tarried at Jerusalem until they had received power from on high," when Peter taught the multitude the doctrine of Christ's death, burial and resurrection, and then preached repentance, baptism for the remission of sins, and the gift of the Holy Ghost to all who would obey that gospel. Is that more "nonsense," Mr. Bartlett?

Now, who is it that is preaching "another gospel" than that which Paul preached, and who, according to that apostle, is to be "accursed?" (Gal. 1: 8-9.) According to your theory—which, by the way, I should not call *yours*, for it is only an echo of a false doctrine preached by able men, but one of the greatest heresies that has ever prevailed in divided, distracted Christendom—there is nothing in THE GOSPEL for what you call "a sin-laden, hell-deserving world" to do in order to be saved. All the sins of all mankind were taken away by the one act of atonement by Jesus Christ which you say was "A full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world!" Therefore, logically, no one will be lost; all people will be saved no matter what they do, for everyone of their sins, however heinous, has been taken away, obliterated, paid for by that one "full, perfect and sufficient sacrifice for the sins of the whole world!" That is *your* "gospel," and I might repeat your own exclamation, "WHAT A GOSPEL!" It is a denial of the explicit teachings of all the New Testament writers and of Christ, the Lord, Himself; it does not even require belief in Him; you knock out faith as well as repentance and baptism and the gift of the Holy Ghost, leaving nothing for the sinner to do, in spite of all that the Savior and His apostles preached as His gospel. The only shadow of anything in your "counterfeit gospel" that "your fellow-sinners" are invited to do is to "receive this gospel," namely that "Christ has done it all."

Is that "lamentable ignorance" on your part or is it wilful perversity? Is it a desperate attempt to oppose the gospel of the kingdom of Jesus Christ revealed anew from heaven in these last days, which is the same gospel that He preached Himself both before and after He died, was buried and rose again? Your spurious "gospel" is contrary to your own prayer book. It is a denial of your own creed. It is out of harmony with ordinary common sense, It is deserving of all the epithets you have hurled against what you call "Mormonism." You will have to give an account for it when all mankind will be judged "according to their works." (Rev. 20: 12.) It is an incentive to sin. It is enough to make Satan laugh and his hosts to rejoice. Coming from a clergyman, a Vicar entrusted with the "cure of souls," it is grotesque. Why do you preach? Why perform any of the ceremonies of the Church of England? Why repeat the creed which enjoins belief in "baptism for the remission of sins"? Why read at morning prayer the

Athanasian Creed? Why repeat the absolution prayer for pardon and remission of sins of "all them that truly repent and unfeignedly believe His holy gospel?" Why do anything, or teach the doing of anything, if what you say is true, that it is all done already by Christ for the complete salvation, justification and purification of every sinner of Adam's race? I earnestly exhort you to repent of your folly and falsehood and perversion of the gospel of Jesus Christ, that you may escape the great condemnation that awaits you if you persist in your warfare upon the everlasting gospel of the Son of God.

C. W. PENROSE.

FROM THE MISSION FIELD.

Departures.—The following missionaries sailed for home to-day per s.s. *Canada*: From Great Britain—Ira J. Stoker, James H. Corbridge. From Swiss and German—Fredrick O. Haueter, August F. Meyer, Jacob H. Flamm, Joseph A. Schoenhals, John H. Schenk. From Scandinavia—Olaf F. Olsen, Benjamin D. Jensen, Elmer H. Jorgensen, Peter A. Neilsen, Alfred O. Nielsen. From Sweden—Gustave H. Johnson, Andrew F. Anderson, Peter Johnson. With the company were fourteen emigrating saints, in the care of Elder Ira J. Stoker, with Elders E. H. Jorgensen and Joseph A. Schoenhals as his assistants.

Baptisms.—The ordinance of baptism was administered to two converts in the river Stour, at Fordwich, near Canterbury (London conference), on the 18th inst. Elder A. B. Case officiated.

President Ralph A. Badger of the South African mission, writing under date of February 5th, says: "We are pleased to report the baptism of six converts in this mission. The service was performed at Port Elizabeth, by Elders Orson M. Rogers and Charles P. Rockwood. We have arranged for another baptismal service this month.

SUNDAY SCHOOL LESSONS FOR THEOLOGICAL DEPARTMENT.

LESSON V.—THE ATONEMENT AND SALVATION (continued).

VI. The atonement foretold.

1. Christ ordained as a Mediator for all mankind. (See Articles of Faith, p. 83.)
2. The prophets of old testified of Him and of the great work He had been ordained to perform. Adam learned of the plan of redemption to be wrought by the Son of God in the flesh. (Pearl of Great Price: Moses 5: 9-11.)
3. Testimonies of Enoch, Moses, Job, David, Zechariah, Isaiah, Micah and John the Baptist, concerning the mission of Christ. (Pearl of Great Price: Moses 6: 51-68; Deut. 18: 15,

17-19; Job 19: 25-27; Psalms 2: 1-12; Zech. 9: 9; 12: 10; 13: 6; Isaiah 7: 14; 9: 6-7; Micah 5: 2; Matt. 3: 11.)

4. Conclusive testimony of Christ that such prophecies refer to Himself. (Luke 24: 27, 45-46.)
5. Testimonies of Book of Mormon prophets concerning the Messiah. (Ether 3: 13-14; see also 13: 10-11; I. Nephi 10: 3-11; 11: 14-35; II. Nephi 2: 3-21; 25: 20-27; 26: 24; II. Nephi 6: 8-10.)
6. Modern revelation concerning Christ. (Doc. and Cov. 35: 1-2.)

VII. The extent of the atonement.

1. The extent of the atonement is infinite, applying alike to all descendants of Adam. Christ the resurrection and the life. (John 11: 25.) The first fruits of them that slept. (I. Cor. 15: 20; see Acts 26: 23.)
2. A universal resurrection. (John 5: 28-29; Acts 24: 15; I. Cor. 15: 22; Rev. 20: 12-13; Rom. 5: 8; I. Tim. 2: 5-6; I. John 2: 2; Book of Mormon: Mosiah 4: 7; Doc. and Cov. 76: 42.)

VIII. The general effect of the atonement.

1. Application of the atonement to children. (Book of Mormon: Moroni 8: 8-12, 19-22; Doc. and Cov. 29: 46-47; Mediation and Atonement, page 148.)

IX. The special or individual effects of the atonement.

1. The atonement of Christ makes it possible for every soul to obtain absolution from the dread effect of personal sin, through obedience to the gospel. (Heb. 5: 9.)
2. All men will be judged according to their works. (Rom. 2: 6-11; Mark 16: 16; Book of Mormon: Mosiah 3: 11-12.)

X. Salvation and exaltation.

1. Many mansions in God's house. (See Articles of Faith, p. 94.)
2. Degrees of glory: The celestial glory. (Doc. and Cov. 76: 50-70.) The terrestrial glory. (Doc. and Cov. 76: 71-80.) The telestial glory. (Doc. and Cov. 76: 81-90.) Sons of Perdition. (See Articles of Faith, p. 62; also pp. 416-422.)

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